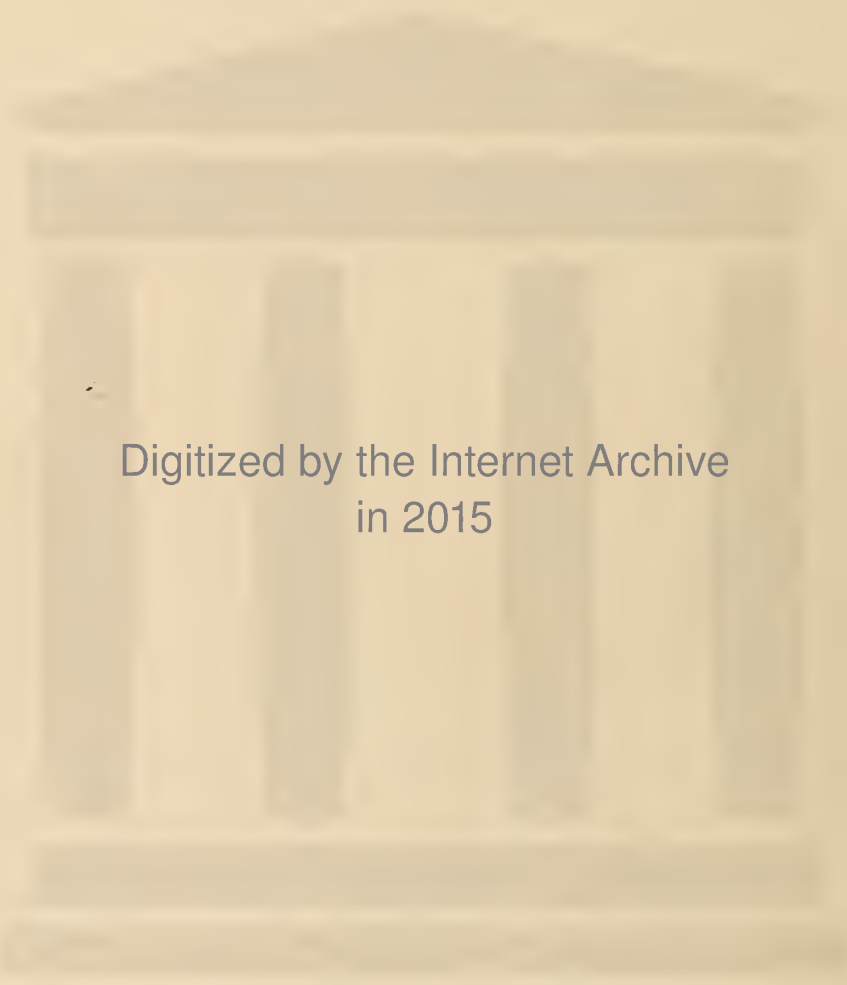


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THEOLOGICAL SEMINARY

# *The Outlook* of Missions

Volume 3.

JUNE, 1911.

Number 6.

## REFORMED CHURCH Young Peoples' Missionary Conferences

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July 24-31



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**Reformed Church in the United States**

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PHILADELPHIA, PA.

# The Outlook of Missions

A MONTHLY MAGAZINE ISSUED BY THE

Board of Home Missions,  
Board of Foreign Missions, and  
Woman's Missionary Society  
of the General Synod of the  
Reformed Church in the  
United States.

CONTINUING

THE HOME MISSIONARY BULLETIN,  
THE OUTLOOK OF MISSIONS AND  
THE WOMAN'S JOURNAL.

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### Ye Servants of God.

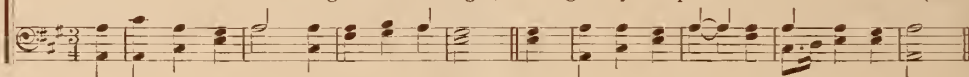
C. WESLEY, 1744.

LYONS. 105 & 115

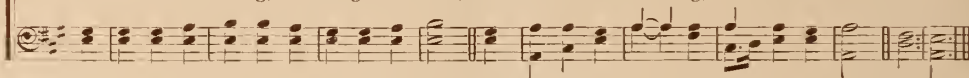
FRANCIS JOSEPH HAYDN.



1. Ye serv-ants of God, your Mas-ter proclaim, And pub-lish a - broad His won - der - ful Name;
2. God rul - eth on high, al - might - y to save, And still He is nigh, His pres-ence we have;
3. Sal - va - tion to God Who sits on the throne, Let all cry a - loud and hon - or the Son;
4. Then let us a - dore and give Him His right, All glo - ry and power and wis - dom and might.



The Name all-vic-tor-ious of Je-sus ex - tol; His kingdom is glorious, He rules o-ver all.  
The great congregation His triumph shall sing, Ascrib - ing sal - va - tion to Je - sus our King.  
The prais-es of Je - sus the an-gels pro-claim, Fall down on their faces and worship the Lamb.  
All hon-or and blessing, with an-gels a - bove, And thanks never ceasing, and in-fi-nite love. A-men.



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# QUIET HOUR FOR BUSY WORKERS

\* \* \*

Who shall not fear Thee, O Lord, and glorify Thy name; for Thou only art holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest.  
—REV. 15: 4.

Missions have progressed so far that the consciousness of the Church has had to define for itself its task as that of redeeming nations.  
—WILLIAM OWEN CARVER.

Our lives are songs;  
God writes the words,  
And we set them to music at leisure;  
And the song is sad, or the song is glad  
As we choose to fashion the measure.  
—GIBBON.

"Happiness is not a present possession, but a goal to be touched at the end of the race; it is not release from pain and sorrow; it is peace in the midst of pain, and patient waiting for light in the time of darkness."

Wouldst shape a noble life? Then cast  
No backward glances toward the past,  
And though somewhat be lost and gone,  
Yet do thou act as one new-born;  
What each day needs, that shalt thou ask,  
Each day will set its proper task.  
—GOETHE.

However strong the foe, God is stronger.  
However swift the descending blow, God is swifter to catch and ward off. However weak we are, through long habits of yielding, God is greater than our hearts, and can keep us in perfect peace.  
—F. B. MEYER.

In all the crowded Universe  
There is but one stupendous word: Love.  
There is no tree that rears its crest,  
No fern or flower that cleaves the sod  
Nor bird that sings above its nest,  
But tries to speak this word of God.  
—J. G. HOLLAND.

A true man wants to move the world if he can. He is not satisfied with taking a stone out of the way if he can lift the earth itself to a loftier level. Ambition becomes aspiration and inspiration when it is attuned to a heavenly key.  
—ARTHUR T. PIERSON.

"He holds my hand;  
So, whether led in green or desert land,  
I trust, although I cannot understand."

Let us serve God in the sunshine while He makes the sunshine; we shall then serve Him all the better in the darkness, when He sends the darkness.  
—F. W. FABER.

Teach me Thy love to know,  
That this new light, which now I see,  
May both the work and workman show;  
Then by a sunbeam I will climb to Thee.  
—GEORGE HERBERT.

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the joy of the Lord. Why should we live half-way up the hill, and swathed in mists, when we might have an unclouded sky and a visible sun over our heads, if we would only climb higher and walk in the light of His face?  
—ALEXANDER MACLAREN.

So then believe that every bird that sings,  
And every flower that stars the elastic sod,  
And every thought the happy summer brings  
To the pure spirit is a word of God.  
—COLERIDGE.

Sometimes there comes an hour of calm;  
Grief turns to blessing, pain to balm;  
A power that works above my will  
Still leads me onward, upward still;  
And then my heart attains to this—  
To thank Thee for the things I miss.  
—THOMAS WENTWORTH HIGGINSON.

He who is false to present duty, breaks a thread in the loom, and will find a flaw, when he may have forgotten the cause.  
—HENRY WARD BEECHER.

God's best gift to us is not things, but opportunities.  
—ALICE W. ROLLINS.

It is fundamentally true that no man can ever lead another into the realm of reality unless he himself abides there. Jesus Christ must first have a place in our own hearts before we can find Him elsewhere.  
—LEONARD A. BARRETT.

"Yea, through life, death, through sorrow  
and through sinning  
He shall suffice me, for He hath sufficed;  
Christ is the end, for Christ was the beginning;  
Christ the beginning, for the end is Christ."

O God of love, who hast given a new commandment, through Thine Only—begotten Son, that we should love one another, even as Thou didst love us, the unworthy and the wandering, and gavest Thy beloved Son for our life and salvation; we pray Thee, Lord, give to us Thy servants, in all time of our life on the earth a mind forgetful of past ill-will, a pure conscience and sincere thoughts, and a heart to love our brethren.—Amen.  
—COPTIC LITURGY OF ST. CYRIL.



# The Outlook of Missions

Volume III.

PHILADELPHIA, JUNE, 1911.

Number 6



Our Motto:

THE CHURCH A MISSIONARY SOCIETY, EVERY CHRISTIAN A LIFE MEMBER.



## THOUGHTS FOR TOILERS

OUR EVANGELISTIC MISSIONARIES IN JAPAN



H. K. MILLER.



C. NOSS.



H. H. COOK.



E. H. ZAUGG

### A Challenge

TO THE STUDENTS OF THE REFORMED CHURCH.

DEAR FRIENDS:

Perhaps many of you are looking forward to mission work in some foreign field, and you have doubtless been studying the various fields and considering where your life can be made to count for most. We are writing to call your attention to the needs and opportunities of Japan TODAY as a field of missionary effort.

In the last few years the opinion has become widely prevalent in America that Japan can no longer be considered a field for missionary effort, and as a result our earnest young people who pray for the evangelization of the world are turning their eyes to other fields. We hear on all hands that "Japan is practically evangelized," that "their own religions are good enough for them," "the Japanese Church is sufficient to accomplish the work," "the Japanese resent the presence of the foreign missionary," or that "Japan no longer offers a career for a young missionary." Strange to say, from other quarters we are told that

mission work in Japan is a failure, and the Japanese have rejected the Gospel; that "there are fewer Christians in Japan today than there were five years ago." Perhaps almost every one of the above opinions has been broached by some near-sighted or blue-spectacled missionary.

In view of the above widespread misapprehension in regard to the work in Japan, the Council of Presbyterian and Reformed Missions has appointed a committee to write to you, calling your attention to our needs and opportunities.

The objections that the Japanese are impervious to the Gospel, that their own religions are good enough, or that a people so highly civilized do not need the Gospel, may be dismissed as crass unbelief without even a semblance of support in fact. Seventy thousand Christians testify that the Japanese are not impervious to the Gospel, and civilization alone will not save Japanese any more than it saves Americans.

Is Japan practically evangelized? As long as we have only one Christian to about seven hundred and fifty of the population, and vast sections where you

could not find one Christian to fifty thousand unbelievers—as long as there are more Buddhist and Shinto temples than there are professing Christians in the country, one could scarcely say yes to this question. Not counting wives, there is one missionary to eighty thousand of the population. Counting those in the evangelistic work, you have one man or woman to about a hundred and fifty thousand. Just think what these figures mean and ask yourself, Is Japan practically evangelized?

Is the Japanese Church, unaided, sufficient to accomplish the work? We believe that if every missionary and every foreign missionary agency were withdrawn, the Gospel would still live and grow in Japan. We rejoice in the activity and energy of the Japanese churches, but most of these are barely self-supporting and are able to do very little for the millions beyond.

Do the Japanese resent the presence of the foreign missionary among them? There are still a few anti-foreign pastors left in Japan—a very few. Once in a long while we see a malicious article in the newspapers. But what of that? We get our call and commission from a higher source. But it is a mistake to suppose that the attitude of the Church or the Japanese public is unfriendly to the missionary. Their attitude in the past has been unfriendly at times, but a leading minister recently expressed the general sentiment when he said: "We want missionaries of piety, sympathy and self-denial." Not long ago when it was proposed to remove a missionary family from a small provincial capital on account of the depletion of forces, an earnest protest was sent to the Mission concerned, signed by all the higher officials, the principals of the various schools and scores of leading citizens. Most of these men were not Christians, but they valued the presence of the missionary among them as a civilizing, uplifting agency.

Does Japan offer a career for a young missionary? Yes, and no. If you mean by a "career" the pioneer work of founding a church, shaping its doctrine and



REV. J. P. MOORE, D. D.  
Our oldest missionary in Japan.

polity, and getting a great name, frankly, there is little room for such a career in Japan today. But if you mean the opportunity to preach Christ to tens of thousands, to lead men to Christ and to help build up churches, what greater, more Christ-like career could one wish? "You have a greater field than any man in America" was the remark of a Board Secretary to one of our missionaries recently.

May we add a word as to the special opportunities presented to us in Japan today. Fifteen years ago there was a strong anti-foreign and anti-Christian reaction in Japan, and the growth of the Church in the face of this opposition was almost infinitesimal. Today we find a healthy growth and open doors everywhere. There has been an average increase of twelve per cent. for several years, and awakenings in many parts of the country point to a much larger increase this year. Indeed we feel that we are living in a time of special privilege.

In Japan there are sixty-six cities of twenty-five thousand or more inhabitants. These are nearly all occupied by missionaries. Then there are three hundred towns of from ten to twenty thousand inhabitants, almost all of them unoccupied by missionaries. Beside these, there are more than thirty-five million Japanese living in the small towns and villages and the country that are practically

untouched by the Gospel. Here is the work that is before us, and we want your help in accomplishing this work. Yes, we want missionaries of "Piety, Sympathy and Self-denial," who are not afraid of hard work, who do not care if others get the credit for what they are doing, who can bear loneliness for Christ's sake, who have a burning message of salvation to bring to the Japanese.

May the Lord lead many of you to turn your hearts to this land and to give your lives to the building up of Christ's kingdom in Japan.

Your brethren and fellow-servants in Christ,

REV. H. V. S. PEEKE,  
REV. H. W. MYERS,  
REV. H. BROKAW,  
MISS C. ALLWARD,  
REV. A. K. REISCHAUER,  
REV. E. H. ZAUGG,  
*Committee.*

### Flood Rescue Work

One of the best ways to show the power of the Gospel is in times of great distress. Floods and famines, plagues and pestilences are splendid opportunities for the servants of the King to display their loving sympathy. The editor of the *Japan Advertiser* calls special attention to this phase of humane interest in an editorial with the above caption. He writes:

The practical cessation of all daily work over a large area of Tokyo caused by the floods and the sudden disorganization of all administrative organs and total absence of those services for the maintenance of law and order produced for a brief space a chaotic condition of affairs. This, however, quickly gave place to more or less organized relief work carried on by the police, nor were volunteers long in entering the field. Some features of this rescue work have been the subject of comment in the newspaper press. It has given an opportunity to observers to make comparisons between the character of the private work done by Christian bodies

and that of Buddhists and the official classes. Early in the week we published a short letter from a foreign lady, who drew attention to the tent that had been erected within the compound of the Asakusa Temple by some Japanese Christians and took occasion to point out that in such a time of calamity it was pleasant to note that the littleness of creeds was forgotten and that the brotherhood of man was uppermost. It was a pleasure to publish such a communication, as it is a pleasure to reflect that in times of distress the human family is drawn together by one common bond. Yesterday, however, we published another and less satisfactory communication upon this subject, taken from the columns of the *Yamato*. The writer of this article has apparently been impressed by the difference of the attitude of the Buddhist priests towards the sufferers compared with that of the Christian workers. He says that when Asakusa and Honjo were completely under water a great number of people sought Asakusa Temple as a place of refuge. Indeed, this temple was the only sanctuary in a large area. It occupies a comparatively elevated position and in its large halls and under its extensive eaves some thousands of people could easily find safety and shelter. Naturally there was an invasion of this place of refuge, but had the priests been as hospitably disposed as we should like to think they would be on such an occasion they would have been unable to accommodate a tithe of those who would seek shelter there. According to the writer in the *Yamato*, they never showed any disposition to welcome the homeless, and could only



MISS B. CATHARINE  
PIFER

—  
Evangelist at  
Koishikawa, in  
Tokyo.



be brought to open their doors after being practically compelled to do so. Then, according to the writer, the people were treated like beggars, the mats or tatami in the roomy halls being taken up and the people obliged to sit on the bare floor or to go underneath. It was not until the indignation of the refugees, many of whom must have been regular worshippers at this temple and who as regularly contributed their mite to the temple funds—it was not until signs of popular anger were apparent that the priests showed an inclination to give way and extend the accommodation by opening another temple. Finally, after the intervention of a few important personages, the guardians of the temple opened other doors and let the populace in. The writer concludes that this temple is dedicated to Kwannon, Goddess of Mercy, and contrasts the acts of the Buddhist priesthood in this instance with those of the members of the Salvation Army and other Christian bodies.

The temples throughout that part of Tokyo have been used as sanctuaries since the beginning of the floods and there are few places better adapted to such a purpose. It would be as natural for a Japanese in distress to fly to the shelter of the temple where he has been accustomed to worship as to seek the shelter of his own house, and to be turned away would arouse in his breast the deepest indignation and the bitterest feeling against those whom he had been accustomed to reverence. We, of course, do not vouch for the truth of the account in the *Yamato*, but it certainly draws a remarkable contrast between the two classes of workers, Christian and non-Christian, who are now actively engaged in the flooded districts. There is little doubt that at such a time of crisis the Salvation Army would be to the fore and that the Japanese workers in this body would show themselves just as full of resource and initiative as the members of the army in other countries. The same may be said of the Christians of other denominations in this city. In fact we should imagine that they have

been showing a spirit of enterprise suitable to the occasion which must have been rather disconcerting to the authorities, who would no doubt prefer to be left to manage things in their own way. But the authorities have shown that they welcome the help of private parties and it is unquestionable that the energetic invasion of all private workers has been of immense benefit to the suffering people.

---

### Jesus Recognized Man

Has it ever occurred to you that Jesus Christ was the first Person on this planet who ever saw a man? Others had seen man in relations, man in power. Christ was the first to see man as man, irrespective of the clothes that he wore, or the position that he occupied, or the wealth that he possessed. Christ said that His followers were to love their enemies and to do unto others as they would that others should do unto them. He said, "One is your Father, even God, and all ye are brethren." This teaching concerning man struck at the root of slavery and all injustice. It elevated woman; it dissolved barriers of caste. Christ's idea of man is one of the mightiest altruistic forces in the world today. There are twenty thousand fallen women in Shanghai, poor, neglected outcasts. Christ put it into the heart of a few Christian women to open a rescue home for them. It was noised abroad that a girl might go to that home, and ere long it was filled. The news reached the highest official of the city and he took his wife to see this strange thing. As they walked about the home and saw the kindly ministries to those poor outcasts and the marked change in their lives, he said to his wife, not realizing that there was anyone present who could understand Chinese, "No one but a Jesus person would do this." Was there ever a finer tribute? "No one but a Jesus person would do this." stoop down to the lowest of the fallen and lift them up in the name and spirit of Christ.—*Arthur J. Brown.*

# HOME MISSIONS

*Editor, REV. CHARLES E. SHAEFFER, D. D., General Superintendent.*

## Our Home Mission Work

The Sixteenth Triennial Report of the Board of Home Missions contains the following interesting facts and figures:

Our work lies four square: the City, the Alien, the South, and the West.

### THE PROBLEM OF THE CITY.

Over forty per cent., or about 36,000,000 of the people of America live in cities. The city has become not only the centre of our population, but also the storm-centre of our civilization. There most of the great problems of human society marshal themselves. The city has become the dominating factor in our political, social, industrial and moral life. It is, therefore, imperative that our strong municipalities be permeated, by the Gospel of Jesus Christ. But how can this be done except through the organized agency of Christianity, the Church of Christ? Institutions that aim simply at moral reform, philanthropic societies that have in mind the alleviation of human misery are not sufficient. A new vitalizing life must be infused, and made to throb in the heart of human society, and the Church is the divinely instituted agency to carry that life and to guarantee the safety and perpetuity of our municipalities. Mission work in cities is difficult and expensive. It demands the best quality of consecrated service and the most liberal financial support. As a Church we have lost by our failure to go in a more earnest and full-hearted manner into our large and growing centres of population. In many of our cities it will be too late for our Church to enter, but there are many left where our denomination should not only be represented, but contribute its full share in solving their religious problems.

### THE ALIEN.

A million and a quarter of foreigners come annually to America. It appears as if God was pouring these multitudes upon our shores before our very doors, so that we might be in a better position

to Christianize them. Home and Foreign Missions meet here in America and this fact makes a double claim upon the hearts and liberality of God's people. The foreigner coming in touch with our American civilization, even though he stays only a brief period of time in this country, bears with himself to his native land the impression of our religion and thus he becomes the most potent, though unofficial missionary that the Church can send forth. The question arises what kind of religious atmosphere shall we as American people provide for the foreigner who throngs our country. Moreover if the immigrant chooses to make this his adopted land, he can be made a desirable citizen only as he is brought under the influence of the Gospel and the Church of Jesus Christ.

### THE SOUTH.

There is a new South developing. That portion of our country has entered upon a new period of industrial development. Certain natural conditions of climate and soil, and productions such as cotton and fruit, make it a most desirable section in which to live. It is very likely that this new condition of things will bring a large inflow of population to that section, and if our Church is awake it will go with a larger force of men and money to hold the new South for Christ.

The fact that there are millions of colored people in the Southland who are not identified with any Christian church makes this an imperative call to our Church to contribute at least something toward the spiritual welfare of these people. The Reformed churches holding the Presbyterian system propose the creation of a permanent committee representing the constituent bodies of the Alliance, who shall have charge of this colored work, and every denomination thus represented shall be asked to contribute in such sums as it may determine towards this work of evangelization among the colored people.

## THE WEST.

One of the inviting mission fields in this country is the great and rapidly developing West. Five-sevenths of the territory of the United States lies west of the Mississippi River, which part is inhabited by only one-third of the country's population. But people are pouring into that section by the hundred thousand. The processes of irrigation and dry farming have produced wonderful results and have brought a large portion of the semi-arid region into a highly fertile and productive condition. It is estimated that the spirit and temper of the West will in course of time dominate the nation. That section is in its formative period. It is the Church's opportunity. It will be a thousand times more difficult and more expensive to permeate the West with the spirit of Christianity thirty years from today than it is at the present time.

The Church of Christ stands before a wonderful open door. This nation is destined to become the richest nation on the face of the earth. It is useless to lift a doleful cry against the possession of wealth. It is the mission of the Church and of Christianity to utilize and direct this tremendous power in the world for spiritual purposes. Consecrated wealth becomes the mightiest factor possible in the evangelization of the world. Let us believe that this is the plan and purpose of God in making America the greatest of nations, and this is the mission of Christianity to a prosperous age.

## GOLDEN JUBILEE.

In November, 1913, it will be fifty years that General Synod was established, and the Board of Home Missions constituted. Prior to that time the work of Home Missions was directed largely by District Synods' Boards and other missionary organizations. This period of almost half a century has been the most fruitful and prosperous in our whole history. It is proper that this history of fifty years be observed in a becoming manner. It is proposed, therefore, to celebrate the Golden Jubilee of this Board during the fall of 1913. Fully 450 of our congregations were helped by the Board during these fifty years of

its history. Such a fact calls for proper recognition on the part of the Church.

The event is to be made the culmination of a great Forward Movement which is to be launched with the meeting of this Synod, and aggressively conducted during these two and one-half years. The objective goal of the movement is the raising of a fund of \$500,000 for our Church-building Fund Department. Every congregation and every individual throughout the Reformed Church will be challenged to co-operate in this campaign. The watchword of the movement is "At least one \$500 Church-building Fund from every congregation in the Reformed Church!" By the appointment of committees, by the free distribution of literature, by personal canvass and solicitation it is hoped that the effort may be crowned with success.

## NUMBER OF MISSIONS.

There are at present 125 missions under the care of your Board; 112 are English, nine are Hungarian, three are Bohemian, and one Japanese. Besides these there are 57 under the immediate jurisdiction of the two German Boards (the Eastern and the Western). According to the Synods they are distributed as follows:

Eastern .....	25
Potomac .....	24
Pittsburg .....	28
Ohio .....	20
Interior .....	27
German Synod of the East.....	10
Central and Northwest.....	47
Japanese Mission .....	1

Most of these missions are located in new or rapidly developing centers of population.

The missions in the English Synods have a combined membership of 16,393. They contributed last year for benevolence \$21,399.46, and for congregational purposes \$163,289.64. There are 43 parsonages among them. The indebtedness upon their properties amounts to \$368,011.65, of which amount they owe the Board \$247,481.65. During the last three years they paid for interest \$8,869.94, and on the principal of their debts,



\$51,033.26. The total valuation of their properties is \$886,600.00.

The missions in the German Synods have a membership of 5,146. They raised for benevolence last year \$4,753, and for congregational purposes, \$42,000. They have 27 parsonages.

#### MISSION CHURCHES BUILT.

During the last three years eighteen mission churches have been built. Quite a number are in process of building at the present time. This is a healthy and significant sign. Without an adequate equipment a mission is seriously handicapped during a most critical period of its history.

#### SELF-SUPPORT.

The Board encourages its missions to go to self-support just as speedily as conditions will warrant. While a few remain on the roll for an indefinite number of years, by far the greater number each year attain nearer to a self-supporting basis. Since the last report the following have reached self-support:

Colon, Mich., Ohio Synod, April, 1909.

Grace, Altoona, Pa., Potomac Synod, Rev. A. C. Renoll, April, 1909.

Steelton, Pa., Eastern Synod, Rev. N. L. Horn, April, 1910.

Lexington, N. C., Potomac Synod, Rev. J. C. Leonard, D. D., July, 1910.

Memorial, Easton, Pa., Eastern Synod, Rev. O. S. Frantz, April, 1910.

A number of others will go to self support July 1, 1911. For sufficient reasons the following were dropped from the roll: Columbus, Ohio (Eighth Avenue); South Bend, Ind. (Hung.); Trenton, N. J. (Hung.); Tatamy, Pa.

#### NEW MISSIONS.

In spite of the fact that the last General Synod gave specific instructions to the Board to refrain from enrolling any new work until the condition of its finances would warrant the same, the Board could not turn a deaf ear to the numerous appeals that came to it from many sections, and it could not forego some of the many opportunities which thus presented themselves. The following new points were enrolled:

Wyomissing, Pa., Eastern Synod, H. H. Rupp, January, 1909.

Montgomery, Pa., Eastern Synod, Aaron Noll, July, 1909.

Holidaysburg, Pa., Potomac Synod, C. A. Huyette, July, 1909.

Waghtown, N. C., Potomac Synod, A. S. Peeler, October, 1909.

Cedar Rapids, Bohem., Interior Synod, Joseph Balcar, October, 1909.

Louisville, Ky., Ohio Synod, J. Otto Vitz, January, 1910.

Butler, Pa., Pittsburg Synod, J. W. Pontius, January, 1910.

Gary, Ind., Ohio Synod, Paul D. Yoder, July, 1910.

Albemarle, N. C., Potomac Synod, July, 1910.

Harrisonburg, Va., Potomac Synod, J. Silor Garrison, July, 1910.

Palmerton, Pa., Eastern Synod, Morgan A. Peters, July, 1910.

Wilkes-Barre, Pa., Eastern Synod, July, 1910.

Japanese Mission, J. Mori, July, 1910.

St. Stephen's, Lebanon, Pa., Eastern Synod, A. G. Peters, July, 1910.

Lincolnton, N. C., Potomac Synod, R. M. Stahl, January, 1911.

Salem, Altoona, Pa., Potomac Synod, R. M. Stahl, January, 1911.

Olivet, Philadelphia, Pa., Eastern Synod, M. P. Larose, January, 1911.

The Board of General Synod—Number of Missions, 125; communicant members, 16,393; raised by the Missions for benevolence last year, \$21,400; raised by the Missions for congregational use last year, \$163,290; received by the Board from the Church at large for the support of the Missions for three years, \$234,862; received by the Board from the Church at large for church-building in three years, \$51,280.

The Board of the Synod of the Northwest and of the Central Synod—Number of members, 47; communicant members, 3982; raised by the Missions for benevolence last year, \$3991; raised by the Missions for congregational use last year, \$30,868; received by the Board from the Church at large for the support of the Missions for three years, \$12,218.

The Board of the German Synod of the East—Number of members, 10; communicant members, 1164; raised by the Missions for benevolence last year,





MISSION AT WAUGHTOWN, N. C. (THE FIRST BUILDING)

\$967; raised by the Missions for congregational use last year, \$11,131; received from the Church at large for the support of Missions for three years, \$14,669; received by the Board from the Church at large for church-building in three years, \$4000.

Totals—Number of members, 182; communicant members, 21,539; raised by the Missions for benevolence last year, \$26,358; raised by the Missions for congregational use last year, \$205,289; received by the Board from the Church at large for the support of the Missions for three years, \$261,749; received by the Board from the Church at large for church-building in three years, \$55,280.

#### RECEIPTS.

The Treasurer's report conveys the information that the receipts of the present Triennium amount to \$234,862.08, which is an advance of \$48,220.76 over the preceding period. This is just cause for rejoicing. It betokens an increasing liberality on the part of our people. This amount does not include money received in the Church-building Department.

#### APPORTIONMENT.

The last General Synod apportioned \$113,000, including the apportionment for Church-building to be paid annually to this Board to carry on its work. For the three years this would have amount-

ed to \$339,000, but instead of receiving this amount, the Board received on apportionment only \$208,672.80, leaving a shortage of \$130,327.20. It is needless to say that had the apportionment been paid in full your Board would have been in a position to do far more than it can report today. The Board of Home Missions must depend almost entirely upon the apportionment for the steady and continuous prosecution of its work. There are few, if any, special contributions made to the General Fund, out of which the missionaries are paid. It is therefore of the utmost importance for the interest of the Home Mission cause that the apportionment be fully and promptly met by all charges and congregations. The apportionment system has the stamp of approval of all the judicatories of the Church and the system should not be complicated by any collateral methods.

#### LEGACIES.

It is gratifying to the Board to be able to record that a number of persons have made liberal bequests, to this Board. The greater portion of the wealth of our age is in the hands of Christian men and women who are responsible for a wise and righteous administration of the same. The work of the Church is a large one and challenges large giving on the part of Christians entrusted with

wealth. The following bequests were received, amounting to \$23,141.42:

On policy as per will of H. L. Weinberger, Friedensburg, Pa., \$1006.50.

Mary Winings, \$60.20.

Bequest of Jacob Faeger, West Alexandria, Ohio, \$25.00.

Bequest of Rev. Benjamin B. Bausman, D. D., \$5000.00.

Legacy and interest on bequest of Jacob Bare, York, Pa., \$5068.90.

Mary E. Williard Fund, \$1000.00.

Bequest of Emanuel Yearick, Mifflinburg, Pa., \$100.00.

Bequest of N. B. Smith, \$2000.00.

Bequest, \$500.00.

Bequest of Elder F. E. Pontius, \$2789.32.

Bequest of Matilda E. Miller, \$500.00.

Bequest of Mary J. Rinek, \$500.00.

Bequest of John W. Shumaker, \$500.

Bequest of Samuel B. Wiest, \$500.00.

Bequest of Samuel B. Wiest, \$500.00.

Bequest of Mrs. Catherine Bromer, \$500.00.

Bequest of Rev. Dr. B. Bausman, \$2000.00.

Bequest of Susannah Griffith, \$500.00.

Many more sums are contained in wills, some of which are in the possession of the Board, and others are laid away in private safes. Our people should be urged to remember this cause in their wills.

#### CHURCH-BUILDING FUNDS.

It is exactly twenty-five years ago that the first Church-building Fund was established in our Church. For several years after 1886 these funds came in slowly, as was natural, but then they began to come more rapidly and easily. We now have 283 of these funds, representing a sum of \$175,000.

(Continued in July Number)

#### The Seventh Fund

Treasurer C. M. Boush has lately received \$500 from the Missionary Society of Emmanuel's Reformed Church, of Hanover, Pa., to establish "The George B. Resser Church-building Fund," in sacred memory of a former pastor who

died among them in 1900 and who is lovingly remembered by them this day. In this gift there are two facts worthy of emphasis.

First of all, what a tender and loving act, to name this Fund after a former pastor! Surely, the Church at large will notice and appreciate this memorial.

And, note well, this Church-building Fund is now the seventh Fund given by this congregation since 1887.

The letter of acknowledgment said: "Very hearty thanks; and all the more heartiness, seeing that six Funds have come before it. To Emmanuel's Missionary Society, therefore, are due all the gratitude which poor human words can convey."

The treasurer, C. M. Wolff, Esq., sending his check, says: "This brings our voluntary offerings to this branch of Church work up to \$3500, and in addition to this our contributions to Home Missions and to Foreign Missions amount to nearly double that sum."

Confessedly this is large and beautiful giving, well worthy of public notice.

#### Do Your Best

About seven years ago the Board of Home Missions found it necessary to issue a pastoral letter to its missions, kindly and frankly challenging them to larger self-help in the support of their pastors.

It was a fact well known to the Board that some of its Missions were not doing all they could to relieve the Board by a larger reduction of the appropriation. In some cases it was because they did not know how much they could do. In some cases it was a selfish spirit of withholding.

The pastoral letter closes with these words: "We therefore earnestly urge you to increase your part of the support of your pastor. We are the more constrained to urge this upon you, because there must be a reduction in the appropriations now made by the Board, whereby the Board is constantly incurring debt, and because we do not feel warranted in continuing a practice which is largely at variance with safe business principles."

What was true in 1904 in this regard is true now, and that pastoral appeal might well be sent out today.

At the coming July meeting of the Board, which is the annual meeting, the appropriations for the new missionary year will be fixed. The yearly report of each Mission will tell how much the Mission has been raising toward the pastor's salary, how much they will raise for the new year and how much they ask from the Board.

Sometimes a large and encouraging reduction is asked, and sometimes there is a disappointing request, while the Board quickly changes countenance.

A Mission, in making its request, should not ask, "How much can we get?" but sincerely consider, "How little will be enough for our needs."

This is common honesty. Anything else is theft, an effort to filch sacred money to enrich self.

Brethren, in asking for the new appropriation, do it in the fear of God. First canvass your field and see what can be raised, really encouraging the people to self-help and self-support, and then make your request. Do your best.

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### The Catechumen Fund

Here are several checks for The Catechumen Church-building Fund: \$2.25, \$5.67, \$4.58, and other sums. In the main they come from pastors who every year for some years past have sent in similar checks, and the letters of acknowledgment said: "Thank you, for giving the children this fine training, which is of far more account than the money sent."

Just so. Giving the money was part of the training, but the training (in knowledge of these Funds and of other Church work and in the spirit of loving, cheerful and liberal giving) will stay by these young people long after they have forgotten the moneys they gave.

Rev. Robert F. Reed, sending his check, says: "Thus far I have had an offering from every class I have confirmed. If every pastor were to do likewise, our Church could raise several such Funds every year. My method is this:

When I start the class I tell them about these Funds and ask them to make a weekly offering to the cause. So I do two things, acquaint them with the work and receive their offering."

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### Not a Small Matter

Complaint has often been made, and with good reason, that many treasurers of congregations and even of Classes do not send in their benevolent moneys promptly, but hold them back weeks and even months, so that various Boards must pay interest on borrowed moneys, which would not be so largely necessary if the money already given by the people were duly sent forward.

My brother, do you know that such withholding is a serious matter? You are keeping back sacred money, and remember that God taught His people not to keep the wages of the workman over night.

Send on whatever you have received from the people. It is not yours. Send it at once. It is not even for you to say that you will wait for a possible move next month.

Postage is cheap. It pays to send often. The interest on a dollar is half a cent a month and if you hold back even ten dollars for four weeks (which quickly pass by), the Church has lost more in interest than you have saved in postage.

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### Large Giving

Easter at Calvary Mission, Philadelphia, was a day of note. The total offerings were over \$400, of which \$181 came from the Sunday School alone, and was for the apportionment. That is a fine spirit which brings forth such fruits. Pastor Fisher and his earnest people deserve great credit for what has been done there.

Have you noticed that the Missionary Society of Wentz's congregation (Montgomery county, Pa.) is raising a Church-building Fund? They paid \$25, then \$15 and lately \$25 on it. They are doing a very nice thing.





MISSION AT WAUGHTOWN, N. C. PRESENT BUILDING)

### Warm Congratulations

The weekly Church papers have told of the marriage of Rev. Clarence Woods, our missionary at Thomasville, N. C., in April last. The bride was Miss Lena Belle Rothrock, of the Reformed Church, of Lexington, N. C. The Board of Home Missions always rejoices when any good befalls its missionaries.

### A Long Step Forward

It was taken April 30, 1911, by St. Luke's Mission, Baltimore, Md.

About seven years ago the Sunday School was organized with a few teachers and a dozen scholars; now it numbers over a hundred.

The congregation was organized four years ago with 23 members, all cheerfully given by St. Paul's Church, and now there are 81. Of this number 24 were added last Easter, just one more than the original number.

After worshipping in an unsuitable hall for five years past, these patient people lately came out and entered into their own place of worship.

It came about in this way: Early in 1911 they bought a well-located lot, on which was a double house. This they remodeled, making two flats above and a fairly good place of worship below, with a seating capacity of 150, and two

small rooms in the rear for the two parts of the Primary Department.

In all this remodeling the men spent many evening hours in doing such work as they could do, saving much in the cost.

It was a matter of hearty congratulation to see these people come out of their discomfort and enter into their own home, a very humble place indeed, but enough for the present. Here they are permanent, and here their efforts will be more effective. The field is a ripe one, and doubtless the congregation, and especially the Sunday School, will have a steady growth.

At the regular monthly meeting of the Consistory of Grace Church, Washington, D. C., in April last, they decided to start a Church-building Fund, and the offerings of Holy Week and Easter were set apart for this purpose. A few days ago the treasurer of the congregation forwarded his check for \$105.73 as the result, and as the first payment on "The Grace, Washington Memorial Church-building Fund."

The Consistory wisely wishes the Board to have the use of the payments to be made from time to time, and so the first has come.

The Church at large will readily read between the lines and see in this Fund the spirit of gratitude. The people of Grace Church, now in their strength, are mindful of their past.

### Notes From the Central District

SUPERINTENDENT D. A. SOUDERS, D. D.

There is not as much mission news as usual, because during this month the superintendent served a vacant charge during the Easter season and then remained at home for several days to prepare for the annual meetings of Classes. For this purpose he had sent cards of inquiry to all the missions in the district from which to learn the latest facts. The returns reveal that there was the usual Easter ingathering of members and much more than the usual amount of money in offerings. The same fact is very gen-

eral throughout the Church, but the item of special interest is that the missions spent so much in improvements to their properties and paid so much for Church debts.

Unfortunately two Sundays of the month had to be spent at home nursing a sore throat. During the week it was, however, possible to visit three meetings of Classis. The Hungarian at Lorain, Ohio, on April 25. This Classis finished its work in one day being a small body with six congregations. They economize sometimes, too, by having all the parochial reports sent to the president two weeks before the meeting, and all the statistics to the Stated Clerk, who tabulates them and sums them up before coming to the meeting. The president on his part prepares the report on the state of religion and reads it immediately after the reorganization of Classis. He has also prepared the report of the Committee on Overtures, and has formed a helpful opinion of the matters to be considered. Another saving of time is the discussion of the "budget," finance report during a recess so every minister reports his expenses and gives his estimate of expenses his charge will incur during the year and assumes his apportionment. The sum total is then voted at the opening of the next session. As said elsewhere, the Classis paid its entire apportionment.

May 2 was spent with Allegheny Classis, where we were much pleased with the report of the Committee on Missions. There are twelve missions in the Classis, and so, of course, there is a fine report of the work during the last year.

From Allegheny Classis we went to Westmoreland, which met at Mt. Pleasant. The pastor here, Rev. E. R. Deatrick, had been a missionary during the greater part of his ministerial career, and he had Classis give Missions, Home and Foreign, a prominent place on the program. This Classis, too, has a very efficient Permanent Mission Committee, who not only act during the time of the meeting, but during the year. They also report the standing of the Missions, and make suggestions for the more effective conduct of the work in each Mission.

Owing to the proximity of time at which the Classes meet, we could not attend Tiffin, Tuscarawas and Miami Classes, but by anticipation we may say that we expect to visit Lancaster, Ohio, and Eastern Ohio Classes on May 9 and 10 and from what we have already learned we hope to have not only a pleasant time, but to learn of good Home Mission work being done by the brethren of these two bodies.

### Our Home Mission Problem

SUPERINTENDENT D. A. SOUDERS, D. D.

There is not much news to give this month, but there are several phases of the old problem which may well be emphasized. There is a rapidly growing sense of its imperative importance, both for the salvation of the unchurched millions of America; for the safety of the whole country, and now in connection with the great Men's Movement a growing feeling that if we are to evangelize the world in one generation we must work for a higher type of Christians in America and for a much larger number of them. We fear that the diluted Christianity in the country and even in the Church will hinder the great work.

It is gratifying, too, to note that the factors of our problem are becoming more clearly marked and better known. Let us specify some of them. First, our attention is called to those who have been called stragglers in the army of the Lord—a serious hindrance in the campaign before us. They are found in every church, but we wish to call attention to their number in the Reformed Church especially. A look at the column in our statistics for erasures is very impressive. The record for the Eastern Synod is 2646; Ohio Synod, 1091; Synod of the Northwest, 391; Pittsburg Synod, 675; Potomac Synod, 711; German Synod of the East, 836; Central Synod, 675; Synod of the Interior, 213; total, 7238. This is quite an army in itself, being more than one-half the increase of membership by Confirmation and Reprofection of Faith. True over against this we should also note that 2487 persons were reclaimed during the year. Of course,

these figures may be exceptional and other years may make a better showing. We are reminded, too, that the erasure of names makes the statistics more reliable and the real membership of the Church efficient for the work. To all this we assent, but we do lament the fact that in any year we should report half as many erasures as additions, and we commend the matter to the earnest consideration of the members of the Church as the first factor in our Home Mission problem. Have we done our full duty by these backsliders? Remember the legend of St. John, which says he followed one of his converts into the camp of outlaws and reclaimed him.

We know of no better way of cultivating the missionary spirit than the personal endeavor to reclaim the stragglers. Another large class needing more attention is that of the camp followers—men and women who are satisfied with the Christian atmosphere created for them by the Church, recipients of unmerited favors which the Church gives and to enjoy these blessings without assuming any obligations or any expenses. Now, as in an army, so in the community, these are a hinderance to the progress of the campaign. They not only remain out of the Church themselves, but keep some people out of the Church by their criticisms. But for their sakes and for the sake of the work before us we must do more to win them; we must show the superior excellence of our religion by our lives, and we must make definite personal efforts to bring them in. One pastor we know of has a class of personal workers in training for this very purpose.

The third element needing special efforts on the part of the Church and who require specific Home Missionary endeavor are the thousands of Americans moving from place, and especially moving into the newer territory of the country. It is said that in 1909 one million such people moved from the States lying between the Allegheny Mountains and the Mississippi River into the three States of Texas, New Mexico and Oklahoma. The Churches of the North are

not yet doing much for them. Our own Church has not even sent anyone to explore the territory though several of our ministers in the West have done so at their own expense. The opportunities there are overwhelming, both in number and in magnitude. We are told there are entire counties without a church, and more than 100 towns where there is none. Shall we take our part of the great burden? If it were parceled out as is the heathen world, what would be our share of it? Might we not assume responsibility for some town or some county and thus make for ourselves a new nucleus for the Church in the future. The United Presbyterian Church has done this in the far Northwest, and is making great progress in the work.

The last factor to claim our attention is the foreigners in our midst. Thus far we have been impressed with their overwhelming number; their character at the time they came, and their disposition to herd together in large cities. More recently we are learning some new facts about them, facts ominous for the days to come. They had a good name for honesty, but recent news items report an increasing number of defalcations among foreign bankers and business men. Among Roman Catholics—and the larger number of them are accredited to this Church—their spirit of independence has led to frequent church quarrels in which there was common fighting with destruction of church property. The drink habit is growing among them in proportion to the larger amount of money they earn, and the more persistent efforts of the beer and liquor agent who sends the stuff to their homes. In the recent strikes in Western Pennsylvania it was this foreign element that caused most trouble. Saddest of all, the children of foreigners are breaking away from parental control, and are now said to be next to the most criminal element in this country.

Let us not close with a pessimistic note. Though they need more missionary endeavor the efforts which are being put forth by the Protestant Church are also becoming more effective. The



Germans have never given us much trouble or anxiety. The German ministers made good reports during the year, and look hopefully into the future. We may say in passing that we hope the German Board and the English Board will become better acquainted with each other, and that if they cannot at once come into organic relation with each other as the English Synodical Boards now are they will at an early date send their representatives to the meetings of the General Board and in turn invite some representative of the General Board to their meetings.

Our work among the Hungarians is now also on a better footing. The recent meeting of the Hungarian Classis in Lorain, Ohio, was very encouraging. The harmony and good-will and the deep interest in the work shown at the meeting was delightful. It was especially gratifying to note that all the congregations but one paid the entire apportionment laid by Synod, and that they generously came to the relief of the weak congregation and will pay the balance of the apportionment due. The three Protestant Churches doing work among the Hungarians are working more harmoniously together and find enough to do for all. The foreigners are beginning to move into localities where there are smaller groups, as in the mines of Western Pennsylvania, or the quarries of the East. This makes it possible for English pastors and Sunday School workers to come in touch with them, and some of them are being gathered into the English schools and the Board of Missions at its late meeting has come to the help of these English brethren by employing all the Hungarian students to spend their summer vacation in finding and directing their countrymen and their children to the local English schools and churches. One of them will work in East Pennsylvania and Lehigh Classes; one in Westmoreland and Allegheny Classes; one in Tuscarawas and Eastern Ohio Classes and another in Miami Classis. This will require increased expenses to the Board of Home Missions, and we will thankfully receive any offerings for this special work.

## Our World For Christ!

EDWARD A. LAWRENCE.

Already Christ stands at the head and points the way to victory. If the Church follows Christ, Christendom will follow the Church, the world will yield to Christianity. The Church—everything depends on the Church. There must be such expansion and extension of the divine life within the soul and of the soul within the Church that neither soul nor Church can be longer self-contained, but, learning the oneness of every peril at home and abroad, and the oneness of every salvation, the evangelical alliance of Christendom shall blend the national cry of every land, "Our country for Christ!" in a mighty, harmonious choral appeal, "Our world for Christ!"

### Little Things

A goodbye kiss is a little thing,

With your hand on the door to go.

But it takes the venom out of the sting  
Of a thoughtless word or a cruel fling

That you made an hour ago.

A kiss of greeting is sweet and rare

After the toil of the day;

And it smooths the furrows plowed by  
care.

The lines on the forehead you once  
called fair

In the years that have flown away.

'Tis a little thing to say, "You are kind;

I love you, my dear," each night;

But it sends a thrill through the heart,  
I find—

For Love is tender and Love is blind—

As we climb life's rugged height.

We starve each other for love's caress;

We take, but we do not give;

It seems so easy some soul to bless,

But we dole the love grudgingly, less  
and less,

Till 'tis bitter and hard to live.

—Andrew Lang.

Pure religion as taught by Jesus Christ is a life, a growth, a divine spirit within, coming out in love and sympathy and helpfulness to our fellow-men.

—H. W. THOMAS.



# FOREIGN MISSIONS

*Editor, REV. ALLEN R. BARTHOLOMEW, D. D., Secretary.*

## Eleventh Triennial Report

The eleventh triennial report of the Board is a mine of information on the work as it has been carried on in Japan and China. That it is a faithful presentation of the work on the field and of the home base of supply needs no other proof than a careful perusal of the pages full of instructive and inspiring material.

The receipts for Foreign Missions by decades in the last thirty years are as follows:

1879-1889 .....	\$98,656.28
1889-1899 .....	252,945.16
1899-1909 .....	549,929.44

There are thirty-three missionaries in the service of the Church in Japan and China. Of this number, eighteen labor in Japan and fifteen in China. Eleven are engaged in the evangelistic work, eighteen in the educational work, and four in the medical work. Nineteen are married and fourteen are single. Twenty-one are men and twelve are women.

The following have been sent to the field:

Rev. W. F. Adams, M. D., Toronto, Canada; Rev. H. H. Casselman, Canal Winchester, O.; Miss Clara Mosser, Hawaii; Rev. C. Noss, D. D., Lancaster, Pa.; Miss Rebecca Messimer, Sunbury, Pa., and Miss Ruth E. Hahn, Reading, Pa.

The following are under appointment for Japan:

Rev. C. D. Kriete, Upper Sandusky, O.; Miss Anna Gertrude Schulz, Tiffin, O.; Miss Margaret J. Leader, Penbrook, Pa.; Miss Ollie A. Brick, Galion, O.

The following are under appointment for China:

Rev. Ward Hartman, Abilene, Kan.; Miss Meta M. Bridenbaugh, Hollidaysburg, Pa.

The Foreign Mission Policy adopted on March 10, 1909, sets forth the future, as well as the present, needs of our fields in Japan and China, and our responsibility for a share in the evangelization of a

portion of the Mohammedan world.

The gist of the policy is as follows: "It is the sense of the Board that the goal of its endeavors should be the evangelization of a population of ten millions, and that the offerings of our Church should increase until the annual income will be one million dollars."

We believe our Church is able and willing to assume this task. In the fear of the Lord, which is great confidence, let us go forward and make it effective.

Professor Paul Lambert Gerhard has served as Secretary and given much of his time during his furlough to the organization of a Mission Study Department, with a view to the development of Mission Study. He deserves the thanks of the Church for his faithful labors.

During the past triennium the Woman's Missionary Society of General Synod has paid, through its Treasurer, into the Board's treasury the sum of \$26,983.41. Approximately \$3000 additional came for the support of the teachers and equipment in the Girls' Schools in Japan and China from congregations and individuals for which the women deserve the credit.

Too much stress cannot be laid upon the proper observance of Foreign Mission Day. It affords an occasion to all our people for the special study of our foreign work.

The following is a report of the amounts and objects of the annual offerings:

In 1909, amount, \$5152.43; object Fukushima Chapel, Japan, and Girls' School Building, Yochow City, China.

In 1910, amount, \$5374.69; object Girls' School Building, Yochow City, China, and Industrial Home Dormitory, Sendai, Japan.

In 1911 amount, \$8355.21; object Wakamatsu Station, Japan, and chapels in needy places. (Amount not closed.)

There have been eighteen bequests during the past three years, in amounts ranging from \$1.03 to \$5000.00. It is

most gratifying to report that these amounts aggregate \$20,314.10, and represent the largest amount in the history of the Board.

There are twenty-five cities and towns where we should immediately provide the small group of Christians with suitable places of worship, they are too few and too poor to supply them.

An out-station is a place where Christian work is being carried forward by a pastor or evangelist and one or two Bible women. There are about fifty of such out-stations in our Japan Mission and four in our China Mission. A few of these places have chapels.

The cost for the support of the entire out-station varies from \$200 to \$600. This includes the support of the workers, rent and incidental expenses. Reports of the work done at the station will be furnished to individuals or congregations providing for the maintenance of the station.

This year is the twenty-fifth anniversary of our North Japan College at Sendai.

The school enjoys the confidence of the people and offers almost boundless opportunities for useful service in the upbuilding of Christ's kingdom.

The professors and instructors number thirty-two, six being Americans and twenty-six Japanese. The number of students is about three hundred and fifty. Of the two hundred and sixty-three graduates, fifty-nine have graduated from the Theological Courses, thirty-six are teachers, seventy-two are students in Higher Professional Schools, fifty-one are in business and the rest are in various other callings.

The Miyagi Girls' School at Sendai has had a noble record. From its humble beginning, in 1886, it has grown to be one of the leading Christian schools for women in Japan. There have been one hundred and sixty-seven graduates, all but seven of whom were Christians at the time of graduation. This in itself is proof of the Christian character of the school. The students come from all classes of society, and from widely different homes, which are alike, however, in that the great majority are not Chris-



OLDEST MEMBER OF KANDA CHURCH, TOKYO.

tian. The class of 1911, numbering 25, was the largest class in the history of the school, and twenty of them are Christians. There are four American lady teachers and fifteen Japanese in the faculty. Teachers and students have been doing earnest Christian work and the spirit prevailing in the school is fine.

#### MIYAGI GIRLS' SCHOOL NEEDS.

Additional Land .....	\$6,000.00
Laboratory and Domestic Science .....	10,000.00
Equipment for a Higher Department .....	2,500.00

#### NORTH JAPAN COLLEGE NEEDS.

Additional Land .....	\$10,000.00
Industrial Home Dormitory..	3,500.00
Day Students' Hall .....	1,500.00

#### TOTALS.

Kanda Church .....	\$15,000.00
Chapels .....	24,000.00
Residences .....	30,000.00
Miyagi Girls' School .....	18,500.00
North Japan College .....	15,000.00
Additional Missionaries .....	12,500.00

Grand Totals .....\$115,000.00

Ten years ago Rev. William E. Hoy, D. D., laid the foundations for our present hopeful work at Yochow City, in the Province of Hunan. Here all the institutional work centres, and our evangelistic field covers an area of five thousand square miles, equal to the two States of Rhode Island and Delaware. The population is equal to that of Mas-

sachusetts. There are two evangelistic missionaries at the stations: Rev. William A. Reimert and Rev. Paul E. Keller. Five native helpers assist in the daily work of preaching the Gospel.

Beautiful in situation is our Boys' School at Lakeside, five miles distant from Yochow City. The site, the plans, in fact every detail of the school plan, show an insight into the needs of the Mission that may well constrain us to bestow all confidence in the man who was the designer and builder.

From the report of William E. Hoy, D. D., we gather these interesting facts:

There were seventy-one names enrolled during the year; and at the close of the semester, June 24, 1910, sixty were in regular attendance. Of these, 22 are Christians; nine more have asked for baptism, and the catechetical class consists of some twenty.

Miss S. Emma Ziemer, principal of Yochow City Girls' School, furnishes this interesting statement:

"The recitation hall is a two-story building, 80x70 feet. The assembly room, office, guest room, gymnasium and four class rooms are on the first floor. The chapel, reading room, two music rooms and four class rooms are on the second floor. The building was planned to accommodate about seventy-five pupils."

There is a great need for one or two lady evangelists to work among the women at this station. Who will go?

Since 1909 Dr. William F. Adams has been in charge of the hospital. He is doing excellent work. Miss Alice E. Traub, the nurse, has proved herself an invaluable worker in the hospital.

The work at the Shenchowfu Station has been sadly in need of more workers. We have fine compounds and suitable buildings, but, as one of the missionaries wrote, "The whole work looks puny when sized up with our plant." Owing to the furlough of Dr. William Kelly, the hospital was closed for two years, and for lack of an associate teacher, Rev. Edwin A. Beck had to abandon for the time being the Boys' School. Fortunately he is filling a vacancy in the Lakeside Schools, where he is rendering excellent service.

The Rev. F. Karl Heinrichsohn for the past two years has been in charge of the evangelistic work of the station. Twenty-three were baptized on Easter Day, 1910.

Of the work of Shenchowfu Girls' School Miss Rose A. Spangler writes:

The past year has been our most successful in the history of our school, as to number, having an enrollment of twenty.

At Easter time six girls were received by rite of baptism into the Church.

Early in the year 1910, Miss Rebecca Messimer, Sunbury, Pa., arrived at Shenchowfu, as an associate of Miss Spangler, who has returned home.

Miss Meta Bridenbaugh, of Holidaysburg, Pa., will take her place in the school early in the fall.

#### YCHOW STATION.

Workers:—One evangelistic missionary, \$1200.00; one woman evangelist, \$600.00; one trained nurse, \$600.00; one teacher for Lakeside School, \$1200.00. Total, \$3600.00.

Buildings:—Residence for Rev. J. Frank Bucher, Lakeside, \$2000.00; house for Chinese teachers, Lakeside, \$1000.00; chapel at Lakeside, \$2000.00; Women's Wing, Hoy Memorial Hospital, \$6000.00; equipment, schools and hospital, \$5000.00. Total, \$16,000.00.

#### SHENCHOWFU STATION.

Workers:—One teacher for Boys' School, \$1200.00; one evangelistic missionary, \$1200.00; one woman evangelist, \$600.00; one physician, \$1200.00; one trained nurse, \$600. Total, \$4800.00.

Buildings:—Four missionary residences, \$8000.00; equipment school and hospital, \$3000.00. Total, \$11,000.00.

In order that the Evangelistic Department may more effectively accomplish the task set for it, there should be two families at Huayung, and one family at Changteh. Approximate cost, \$10,000.00. Grand total, \$45,400.00

The financial statement of the past triennium furnishes at one point only cause for congratulation. There has been an increase in the receipts of \$30,732.34 over the former triennium. When we closed our accounts on December 31, 1907, there was a deficit of \$64,903.34.



The contributions from all sources, including the apportionments, bequests, annuity bonds and the Seventy Thousand Dollar Thank Offering Fund during the three years ending December 31, 1910, amount to \$295,015.34. The expenses for all purposes during the three years ending December 31, 1910, amount to \$322,738.47, leaving a deficit for the triennium of \$27,723.13.

Adding the deficit of \$64,903.34 at the close of the triennium (1907) to the deficit \$27,723.13, accrued during the triennium ending December 31, 1910, will show a deficit of \$92,626.47.

The receipts for the first four months of 1911 have not been materially in excess of the regular expenses, so that we could make no appreciable reduction of the debt.

It was but reasonable to expect that the amount of the Seventy Thousand Dollar Thank Offering Fund pledged would be paid in full; but in this, as with the apportionment, the Board has been sorely disappointed. Over \$12,000 of the Seventy Thousand Dollar Thank Offering remains unpaid and \$76,736.43 of the \$210,000 apportionment.

A summary of the actual present needs of the Board is as follows:

1. To provide for the estimates of the Japanese and China Missions and the home administration, we need .....\$113,050.00
2. For the payment of the debt ..... 90,500.00
3. For the immediate needs of the Japan Mission..... 115,000.00
4. For the immediate needs of the China Mission..... 45,400.00
5. For the deficit which will most likely occur during



EVANGELIST MA AND HIS FAMILY, YOCHOW, CHINA.

1911 to 1912, since the new apportionment will not immediately become operative ..... 20,000.00

Total .....\$383,950.00

In the light of past experience, and with a knowledge of the present needs of the field, the Board was constrained to ask for an apportionment of two hundred and fifty thousand dollars annually.

Address of Elder W. W. Anspach, at  
General Synod, Canton, O., on  
Wednesday afternoon  
May 17, 1911

The Program Committee and the Executive Committee of the Layman's Missionary Movement of our Church have asked me to represent the Movement to this honorable body, to assure you not only of our loyalty, but of our support as well. We confess that in the past we have not done all we should, but we have awakened, and we wish with you to take our part in the evangelization of the world. I come offering you all that the Movement has to give. We trust that the Movement has approved itself to you, and that the last two years have demon-

strated that it is of very great value to the denomination.

We thank you, as General Synod, District Synods, Classes and congregations, for having given the Movement such hearty endorsement and encouragement; not only in formal resolutions, but also in active co-operation. We asked that this may continue. We believe that the General Synod will do well to take steps to have the *methods* of the Layman's Missionary Movement embodied in our denominational life. I refer especially to the Congregational Missionary Committee, a program of prayer for Missions, systematic missionary education, and sound principles of missionary finance.

It is the desire and purpose of the Laymen of the Reformed Church to continue the Movement. This is the opinion, not only of the Executive Committee, but the sense of the General Convention, which is in session these two days. These men, in attendance here, have come from sixteen States, and represent forty-nine of the fifty-nine Classes of our Church. It would have pleased many members of the General Synod to have seen the large body of earnest men in the three-hour session this morning. The Executive Committee feel that without the leadership of Dr. Lampe, our efficient secretary, we would not have made anything like the progress which has been made, and any member of the General Synod who is at all familiar with the list of speakers we have, and have had, for this convention, knows that they could never have been secured, except by one who is a part of and identified with the largest and most progressive Christian life of America. We ask that you will encourage and support the Executive Committee, the General Committee, the Classical Committees and others who are trying to promote the Movement. The Executive Committee is endeavoring to secure Dr. Lampe's further services.

It might be interesting to you to know that since the Harrisburg convention, March, 1909, we have expended about \$7000. Most of this money was contributed by men who hold one or more

shares of \$25 each in the Movement. Night before last the Executive Committee, half of whom were present, crowded into the drawing room of one of the sleepers, and heard the report of the treasurer, and then and there raised about \$400, so that they might present a clean sheet to the convention. And now to continue this work, we should have a budget of not less than \$5000. Many of the laymen realize that we should scatter more literature, and everyone knows that to continue the work requires money. Believing that there might be in this audience some who would be glad to share in this work, I would say that they will have an opportunity of making a pledge to some of the members of the Executive Committee, who will be at the door at the close of this session.

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### Send Registration Now

The attention of the readers is again called to the Young People's Missionary Conferences being held this summer under the auspices of the Board of Foreign Missions. The Lake Erie Conference comes from July 24-31 and the Mount Gretna Conference from August 5-12.

Two strong programs have been prepared. Representative men and women will be present and take part in the program and by their advice and suggestion at other times will make the week of the conference one to be long remembered by those who are fortunate enough to be able to be present.

The program will include mission study classes on home and foreign missions, led by those who have had experience and who are thoroughly trained in the best methods of conducting mission study classes. A number of the missionaries who are going out this fall, as well as those who have recently returned, will be present and speak and will be on the platform during the conference periods to answer questions as to their fields. Representatives of the work in the Moslem field will be present. The institute periods will be in experienced hands and such subjects as missions in the Sunday School, the Mission Study Class, the

Mission Band and similar subjects will be carefully treated. A part of each morning will be given to the development of the devotional and prayer life of the delegates.

Both conferences are splendidly located for outdoor exercises, and the afternoons will be kept free for boating, bathing, tennis and other sports and for the opportunity to get better acquainted with one another. The conference combines the opportunity not only to learn of mission conditions and methods, but also to spend a delightful vacation with those of like tastes and kindred purposes.

If you have not yet received the folder giving information, write to the Rev. Robert J. Pilgrim, Carlisle, Pa., for the Mt. Gretna Conference; to the Rev. Carl D. Kriete, Upper Sandusky, Ohio, for the Lake Erie Conference, or to the Mission Study Department in reference to either.

Send all Lake Erie Conference registrations to Rev. Carl D. Kriete, Upper Sandusky, Ohio. Send all Mt. Gretna registrations to Paul Lambert Gerhard, Mission Study Department, Fifteenth and Race streets, Philadelphia.

### How Dr. Adams Treats the Opium Curse

A few notes of some of our opium patients may perhaps be of interest. Some come in definitely to break off the habit, while others have to come in for other complaints and we then break them of the opium habit at the same time, and send them away cured of the craving. There is a building going up not far away, and one Sunday a man was brought into the hospital with his head cut open. He had been standing looking on at the building operations when a large timber fell down from above and struck him and another man on the head. He was an opium fiend, and after the head was healed he remained a few days longer to fully break off the opium habit; and he was glad of the falling beam because it brought him to his senses and released him from his slavery to the cursed habit. Another

poor fellow came in with a broken wrist. He was so poor that he could not pay his board, because opium had eaten up all his wages. We cured wrist and habit at the same time and he went away happy.

One man, a proprietor of quite a large shop, came in to break off the habit. He was quite a young fellow, and appreciated his cure so much that he sent in another man from his shop, and later on he sent in a poor fellow who had been his barber and was now reduced to poverty and sickness from opium, and paid for him himself. That is a most hopeful sign.

Then we had another young fellow in, about thirty-six years of age. His father had been an opium sot before him, and had given it to his boy. So from five years of age he had been addicted to opium! He was sure he was going to die in breaking it off, and one night was raving. He would throw himself on the floor and could not keep still, so I stayed with him and quietly held him until the medicines had some effect. He required careful watching, but has made a splendid recovery, and his face beams, and he looks like a new man. These poor fellows are indeed new men before they leave the hospital, and we trust that they also have caught a glimpse at least of the Saviour in Whom alone is newness of life. They attend, with all the other patients who can, our morning prayers at nine o'clock every morning. All the hospital helpers also attend, and we take up the Sunday School Lesson readings, and have real good times. They seem to enjoy it, too.

At first there were a few patients who could not attend, so I adopted a plan which worked like magic. After prayers was over, on making the regular morning rounds, I took away all the heavy clothes which we give them in the winter and locked them up until night, telling them that they must not on any account get up that day, since their condition was so serious! They saw the point, and there has been no trouble on that score since. The Chinese appreciate a joke, even if it is on themselves,



and it often works better than admonitions or commands.

A short time ago we had an opium suicide case. A woman was brought in, and we worked all day with her, only to have her relatives insist on taking her away before she was better, and she died soon after. We had to keep up artificial respiration for several hours, and after all our hard work it was disgusting to see their callousness and lack of appreciation, knowing that the woman was certain to die if they removed her then. But they "thought they could do it better"—and perhaps they did, for the poor woman, as they might have made her life still more miserable had she recovered, and cause but a repetition!

One important feature in the treatment of the opium habit is to keep the mind busy and interested, so that the patient will not brood over his ills. So we have had them playing crokinole, carpet balls, etc., and when the wet weather is over we may get them at croquet, as we brought out a set for this purpose. Then we have books for them to read when they begin to feel better and can take an interest in intellectual things, but many of them do not care to read, while others cannot. Then we also try to engage them in conversation, and in enjoyment of the beauties of nature. From the hospital verandah we have a beautiful view of the Lake with its islands and boats of all kinds sailing and steaming and rowing, while off in another direction we have a fine view of the hills. All these things help to complete the cure and assist whatever drugs may have to be used for the different conditions presented. I may say that we break them off from the drug at once and find this much more satisfactory than by the gradual method—often in a little over a week being able to have a complete cure, which would be utterly impossible by the gradual method. They are also less likely to go back to the habit, and appreciate the shortness of the cure. After a few days (often only one or two) the appetite is gone, but it takes time to build up and correct other conditions caused by the habit, or existing before the drug began to be used.

### A Monument to Ito

In the February number of "The Outlook of Missions" there is an article by Dr. Schneder on "Tetsuzo Ito." The following account of the unveiling of a monument to him was found in the *Kwa-hoku Shimpō* (the leading local daily of Sendai) of March 13th, and was translated by Professor Genshiro Koriyama, a teacher of English in North Japan College (Tohoku Gakuin):

"The ceremony of unveiling a monument for the late Mr. T. Ito, which was planned by Messrs. Rinpei Kikuchi, Koji Yuki and Seizo Goto, was celebrated at the temple of Eimyoji on Higashi Kubancho, at 11 A. M. on the 12th of March. Over fifty persons were present at the service, who were either pupils or friends of the departed. President Schneder, of the Tohoku Gakuin, was among the rest. The heir of the Ito family first unveiled the monument, which was followed by the reading of the Buddhist scriptures and of the inscription. Then the process of constructing the monument was reported. The ceremony was concluded with salutatory response by the family and the burning of incense. When the service was over refreshments were served at the Restaurant Tokiwa, where they stopped a while for rest. Near by the temple they also held a meeting of archery in commemoration of the departed master. It was 2 P. M. that the meeting was entirely closed. The inscription was composed by Professor Fukuzawa, of the Tohoku Gakuin and was written down by Mr. Yokoto."

### Education of Chinese Girls

ARTHUR H. SMITH.

Parallel with the education of the boys, but until lately at a great distance to the rear, runs the education of Chinese girls, without which there can be no true balance in the Church or in the home. The beginnings were generally small and often most discouraging, yet when the notion is once grasped that girls have as good minds as boys and especially when it is comprehended that even money-wise it is in the end a good invest-



ment to teach them, the most conservative Chinese begin to give way. The recent change of front in the most advanced parts of China in regard to the education of women has brought the Christian girls' schools and colleges into a prominence which a few years ago would have been considered impossible. They are an essential factor in the coming Christian regeneration of China.

### Christianity in Japan

WILLIAM OWEN CARVER.

In her education and her religion, in her civil government, and national ideals, even in her warfare, Japan has shown a conscious effort to respond to the demands of Christian standards. The elevating value of such a motive has been an inspiration and spur to progress difficult to estimate. In Japan more than anywhere else in its modern missions, Christianity won, from the very beginning, devoted followers from among the most substantial and progressive of her sons, and hence Christianity not only made marvelous progress in Japan, but speedily gained influence in the political and educational direction of the empire out of all proportion to the number of its adherents.

### Origin of Japanese

In the *Japan Times* (Tokyo), under the heading, "A Japanological Lecture—The Origin of the Japanese," there recently appeared the summary of a lecture delivered by Professor Tetsujiro Inouye before the Historical Society of Japan. The lecturer believes that the greater portion of the Japanese came from continental Asia through Korea to the province of Izumo on the west coast of the main island, Hondo, and then gradually spread towards the other regions of the main island. The Izumo race, though brave and strong, were conquered by the "Tenson" (Imperial) race, who made the province of Hyuga in Kyushu their base of operations and advanced to the northeast in establishing the empire. He does not believe in the Chinese or Korean origin of the Ten-

son race. "The lecturer thinks that all the difficulties in settling the racial origin of the Japanese would be removed, when the nature of the Tsuchigumo race which lived from Kwanto (the eight provinces east of the Hakone Mountains) to Kyushu were cleared up. The main elements of the people, however, are the Izumo race, the Nanyo (Polynesian) race and the Ainu. The last race, however, was numerically small, and in the light of physical peculiarities, could not be the same race as the Japanese. On the other hand, the Tsuchigumo must have changed their habits and mixed to a great extent with the other races. The Korean race must have been superior in numbers, and their refined features are discoverable in our aristocracy. Thus the blood of several different races runs in the veins of the present Japanese."



**Will You Help to Train ?**  
these children for Christ ?

# THE WOMAN'S MISSIONARY SOCIETY OF GENERAL SYNOD.

*Editors: MRS. R. S. DOTTERER, President.*

*MRS. E. R. KRAMMES, Corresponding Secretary.*

## A June Morning

BY BAYARD TAYLOR.

Several selections from this author, and his biographical sketch, have already appeared in this series.

Oh, have you not seen on some morning  
in June,  
When the flowers were in tears and the  
forest in tune,  
When the billows of morn broke bright  
on the air,  
On the breast of the brightest, some star  
clinging there?  
Some sentinel star not ready to set,  
Forgetting to wane and watching there  
yet?

How you gazed on that vision of beauty  
the while,  
How it wavered till torn by the light of  
God's smile,  
How it passed through the portals of  
pearl like a bride,  
How it paled as it passed and the morn-  
ing star died?  
The sky was all blushes; the lark was all  
bliss,  
And the prayer of your heart was "Be  
my ending like this."

So my beautiful dove passed away from  
life's even;  
So the blush of her being was blended  
with heaven;  
So the bird of my bosom fluttered up in  
the dawn,  
A window was open, my darling was  
gone.  
A truant from tears, from time and from  
sin,  
For the angel on watch took the wan-  
derer in.

And when I shall hear the new song that  
she sings,

I shall know her again notwithstanding  
her wings,  
By those eyes full of Heaven; by the  
light of her hair,  
And the smile she wore here she will  
surely wear there.

## Editorial

The Golden Jubilee Campaign in its sweep from coast to coast within the short span of six months carried with it a practical lesson never to be forgotten in the history of Missions. It marks the beginning of a new era. The spirit of the movement should appeal forcibly to the women of the Reformed Church. It proved beyond a doubt that when the fundamental principles of the religion of our Lord and Saviour is the moving power and all sins lost sight of, unity of purpose prevails. Within those few short months hosts of women of all denominations through their interest in Missions were brought into close fellowship. At the close of the meetings the inspiration remained and the organization of Missionary Unions in the majority of cities is the logical consequence. It should be obvious to all, if the women of the different denominations are constrained to unite forces for the promulgation of the Gospel, should not the women of the Reformed Church feel deeply concerned about a more concerted action in the organization of our own Missionary affairs? What the Reformed Church needs today is the unification and conservation of forces. Our business is to aid in the uplift of the womanhood of the world. The source of the supply of our forces, the women of the Reformed Church. Are we ready to make this the best Triennium in the history of the W. M. S. G. S.?

E. R. K.

### Truthfulness

"This above all, to thine ownself be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any  
man."

Shakespeare, with one short sweep of the pen, reveals the great principle which governed the entire life of the Saviour. Our Example as well as our Redeemer. Always true to God, it naturally follows, as the night the day, true to self and mankind. Rather suffer humiliation and ignominy than be untrue to the guidance of our Heavenly Father. That was the spirit of Christ. Had it not been, He never would have died the shameful death upon the cross, and the multitudes gone before and the generations to come would have been deprived of all the blessings of the Christian civilization. All martyrs were and are filled with the same spirit. We are His followers. Are we ready and willing to follow in His footsteps?

E. R. K.

### Silver Jubilee at Reading

MARY B. RANCK.

The Woman's Missionary Society of Reading Classis undertook the celebration of the Silver Jubilee with the good will and earnest purpose that spells success. In the first place we had just the right committee—Mrs. I. M. Beaver, Miss Anna M. Schaeffer, Miss Martha E. Homan—women of originality and energy, plus experience, with the ability to do things on a big scale and a genius for detail which does not always go with it. As leaders, while they went on before and did the hardest work, they did the best thing for the society in securing the co-operation of many women from all the Churches. They proposed to gather the Jubilee fund in three ways, by means of an entertainment, in which representatives of all the Reading Churches should take part, by pledges from the auxiliary societies and by the offering at the Jubilee service.

The beautiful and inspiring entertainment, Columbia's Reception, arranged by Mrs. Beaver, in which two hundred and

fifty children representing various nations, took part, was given in April, 1910. The Jubilee service was held in connection with the annual meeting of the society. The workers' luncheon, with its happy after-dinner speeches, was followed by a reception, giving the delighted social feature so necessary to successful work. How can we work together if we do not know one another? Birthday bags in the Reformed Church colors had been sent to all the members of the auxiliary societies and to many friends. These were laid upon the altar as the large audience gathered for the evening meeting, which was one of the finest missionary services ever presented in our Reading churches. The addresses were by Dr. Good, Mrs. Hoy and Mrs. Miller. Then the beautiful and touching pageant, "Pilgrims of the Night, Pilgrims of the Light," was given by the young people of our Churches. Its silent lesson will be long remembered.

The fund raised by the three-fold plan amounted to \$762—very good. But better yet is the extension of interest and service resulting from the whole-hearted co-operation of the many women who so faithfully helped in one way or another toward the successful fulfillment of the plans of the committee.

### Some Timely Questions

MARY B. HOY.

Were the sessions in the W. M. S. of General Synod a grand success, a great spiritual uplift?

These questions have been asked frequently. I wonder what the ladies would say if we could take a vote?

As the days went by it often seemed that many of us were so taken up with *the exact letter of the law* that we had no time for exchange of thoughts on how to present the Lord's work in a way that would reach the hearts.

We even did not have time to do more than give sharp little nods in the way of greeting one another.

But there were violets in the crowd, dear, shy, little women whose deeds the Father has recorded. Would that we



might have seen and heard more and so have shared in the blessing sure to follow.

I am thinking tonight of one sister who was not a delegate, but she said: "I felt we ought to be represented. I wanted to hear the good things and take some back to our people, so I came eighty odd miles.

When Mrs. Chidsey was taking pledges for the scholarship fund, the visitor waited and listened while one hundred, fifty, twenty-five, ten and five dollars were pledged, then when one dollar contributions were asked for, this noble little woman, with her dear hands, beautiful because they showed the signs of hard work, drew from her pocket a little worn purse, very thin, and taking from it a dollar, she leaned over to a delegate and said: "I did want to buy a badge, but I guess my dollar will do more good if I give it for this cause."—and she placed it on the altar.

Sisters, if we had more of the spirit of that dear woman we would not have fallen so *far* down in the Jubilee Fund.

We would not have a debt of nearly nine thousand dollars.

Nothing I heard at all the meetings so inspires and cheers me, and makes me long to do more and better work for the Master than the deed of the little woman who was not a delegate, but who is a loyal servant of our Lord Jesus.

What are our delegates doing since they returned to their homes from Canton?

Are you praying the Father to show us the way for deeper spirituality, or are you studying parliamentary laws?

### Philadelphia Classis

The W. M. S. of Philadelphia Classis had a most profitable meeting at North Wales on May 2. The total receipts for the year were \$2082.82. Of this amount \$1124.28 was paid on apportionment, \$300 for outfit of Miss Margaret J. Leader, \$500 to Silver Jubilee, and the balance to miscellaneous items. Mrs. Mary B. Hoy was present and gave a very instructive address on the work in China. This society is planning for greater things in the coming year.

### Western Itinerary Closes

GERTRUDE M. COGAN, Field Secretary.

Good reports are still coming in from the field work in Cincinnati Classis. Rev. Tingler, of Norwood, Ohio, reports that the society organized with five ladies has grown to fourteen.

At Columbus the W. M. S. was reorganized with Mrs. Holton as president. Pastor and ladies are all encouraged over the prospects for renewed activity. From here to Kinnikinick congregations where I found a loyal society under Mrs. Ream's leadership. Then on to meeting of Lancaster Classical W. M. S. at Stoutsville. From there to the very encouraging society at Lancaster, Ohio. Here is also a fine society of girls, numbering thirty members. They are taking up the study of "Uplift of China," and hope to be represented at the missionary conference at Linwood Park. These girls expect to support a Bible woman in China.

Next on to St. Peter's Church, where the W. M. S. disbanded some years ago. The interest was revived and Mrs. Ballmer, the faithful president of the Ladies' Aid and others, will if possible reorganize the missionary society. They voted a contribution to Jubilee fund as a beginning. At Basil a very good meeting was enjoyed. Here, under Miss Gruber's direction, is a splendid, growing society.

Next was "On to Canton." Here it was a grateful privilege to again meet and greet the many who have grown dear to me in this work. Having thought and worked and prayed with them in their own particular fields of labor, and felt the burdens that press upon them as well as the encouragements that bear them up, it was like seeing one's own again.

After Canton, Paris and Robertsville, where Mrs. Hiram Meyers, well known and loved by our missionaries, keeps interest fresh and growing. Then Uniontown was visited. Mrs. Mary Kendig Hilbish and Mrs. Richards will enlist the young people. Sunday following at Shelby we organized a promising society, with Mrs. F. A. Shults, president; Miss Tonacher, vice president; Mrs. Gross,

recording secretary; Miss Burrer, corresponding secretary, and Mrs. Gramm, treasurer. This ended the itinerary for Interior, Central and Ohio Synods. I could use much space in telling how kind and helpful have been all the pastors and ladies. They have made success possible. I wish here to thank them again one and all. No word of thanks and appreciation could repay what we owe to our statistical genius, Mrs. Anna L. Miller, who planned and managed this extensive itinerary. With sickness in her home, and the laborious work of her office, besides preparation as hostess of the meeting of General Synod, with this she kept this itinerary in perfect order, and all a labor of love. We owe her much. My own personal gratitude is beyond words to express.

From the busy Ohio fields I turn again to native Pennsylvania scenes.

### Golden Jubilee

MRS. O. O. RUNKLE.

The Women's Missionary Societies of Tiffin, Ohio, celebrated the Golden Jubilee April 5th.

The celebration planned with some fear and misgivings, proved to be a great success. The day was one of uplift, inspiration and close interdenominational fellowship.

The Methodist Protestant Church was filled at every session with earnest, interested women.

Mrs. H. L. Freeman, of Adrian, Mich., and Miss Mary G. Lyon, of Cleveland, were the morning speakers.

At noon a luncheon was served, after which interesting and spicy toasts were given by the visiting speakers.

Mrs. E. M. Spreng, of Cleveland, gave the afternoon address. The Denominational Rallies in their various churches followed. Glowing reports of these were given at the mass meeting in the evening.

This was particularly a "Young Woman's" meeting and brought the celebration to a fitting close.

Miss Gertrude Shultz, missionary-elect, presided, and Miss Ollie Brick had the devotions. Both are Heidelberg Seniors.

The Processional, "Pilgrims of the Night," a presentation of women of all nations, and "Angels of Jesus," come to welcome them, given by forty young ladies, was beautiful and impressive. Miss Gertrude Cogan and Miss Florence Miller, of Louisville, Kentucky, a member of the National Jubilee Committee, gave the addresses.

The lasting results of this day will be greater knowledge of and interest in missionary work by the women of Tiffin, and the establishment of a Union Missionary Rally to be held annually during Lent.

### Christian Workers and Converts in Korea

The recent remarkable activity of the Christian missionaries engaged in evangelistic work in Korea, of which reports have been published in these columns from time to time, has called forth the keen attention of the public. We avail ourselves of this opportunity to publish the statistics of the number of missionaries, both foreign and native, and Korean converts based on the investigations of the authorities concerned.

	Foreign Missionaries	Native Missionaries	Church Members
Presbyterian (American) . . .	101	1,022	148,780
Episcopal (Amer- ican) . . . . .	78	562	28,017
Gospel Society (British) . . . .	2	..	*
French Roman Cath- olic . . . . .	57	63	61,290
German Roman Catholic . . . . .	2	..	*
Canada Presbyterian	14	43	3,830
Australian Presby- terian . . . . .	13	23	792
Russo-Greek Church . . . . .	4	8	*
English Bible So- ciety . . . . .	3	7	*
Salvation Army ..	8	..	3,000
Y. M. C. A.'s . . .	6	..	*
Others . . . . .	27	37	4,435
Total . . . . .	316	1,927	250,144

\* Unknown.

—*Japan Times, Tokyo.*

**Each in His Own Tongue**

A fire-mist and a planet,  
 A crystal and a cell,  
 A jelly-fish and a saurian,  
 And caves where the cavemen dwell;  
 Then a sense of law and beauty  
 And a face turned from the clod,  
 Some call it Evolution  
 And others call it God.

A haze on the far horizon  
 The infinite tender sky,  
 The ripe, rich tints of the cornfields  
 And the wild geese sailing high,  
 And all over upland and lowland  
 The charm of the golden rod;  
 Some of us call it Autumn  
 And others call it God.

Like tides on a crescent sea beach,  
 When the moon is new and thin,  
 Into our hearts high yearnings  
 Come swelling and surging in,  
 Come from the mystic ocean  
 Whose rim no foot has trod,  
 Some of us call it Longing  
 And others call it God.

A picket frozen on duty,  
 A mother starved for her brood,  
 Surates drinking the hemlock  
 And Jesus on the road;  
 And millions who humble and nameless  
 The straight, hard pathway plod;  
 Some call it Consecration  
 And others call it God.  
 WILLIAM HERBERT CARRUTH.

**Do Your DUTY and Do It NOW****Field Work—Ohio and Central Synod**

GERTRUDE M. COGAN, *Field Secretary*.

After the meetings at Bascom and Bittsville and Mrs. Krammes' splendidly planned jubilee in Tiffin, I went to Miami Classis. At Lawrenceville there had been a W. M. S. combined with Ladies' Aid, but the Missionary part had been dropped, some of the Aid members not believing in Foreign Missions. However, at the meeting on Sunday, April 9th, eight of the faithful Mission spirits, including a few who before had opposed it, banded together to pay dues to W.

M. S., with Mrs. Flora Miller, treasurer, and will have a distinct organization as soon as conditions are right for it.

Xenia next. It was a long anticipated pleasure to visit the birthplace of our W. M. S. This society determined not to rest upon its past record but is moving forward with the times. Fairfield, though a small society, has a most faithful band of women. At Slifers, part of Farmersville Charge, a society of twenty members was organized with Mrs. Naomi Marion, president; Miss Ruth Leis, vice president; Miss Emma Weaver, secretary, and Mrs. Ollie Leis, treasurer. Mrs. J. W. Miller, the efficient president at West Alexandria, arranged for two good meetings there and at Lewisburg. No organization at Lewisburg, but four of the ladies, with Mrs. Elzina Smith, secretary and treasurer, will help the work with yearly dues and we hope for organization later.

Farmersville, on Easter Sunday morning. Four or five earnest women here, Mrs. Jane Isor a leading one, will hold the interest for a society. In the evening at Germantown. Here the sweet spirit of Easter was manifest in the beautiful flowers and in the faces of the people. Dr. H. J. Christman, of Central Seminary, Dayton, supply pastor, had received fifteen into the fold during the day, and after the regular Communion service with the elders visited and administered sacrament to the sick. The offerings of the day were very large. The W. M. S., of course, had especial joy in the occasion.

Bethel W. M. S. members are scattered, living on farms, but keep up well on finances. Miamisburg is faithful as ever. The honored president, Mrs. Herman, is in ill health at present. West Zion was organized on Tuesday evening before meeting of Classical Society. Mrs. J. E. Haines, president; Miss Edith Wagner and Miss Pearl Boli attended Classical meeting at Greenville. The meeting of Miami Classical W. M. S. was ably handled by Mrs. H. J. Christman, of Dayton, president, and her splendid workers. It was a meeting great in spirit, in activity and in advancement.



At Hillgrove on Thursday evening another new society organized, with Mrs. Charles Daubenmire president. Rev. Mr. Tobias is happy over the fact that two of his three congregations now have W. M. S.

On Sunday the 22d a busy day was spent with the good people of Dr. Shaaf's Church in Covington, Ky., in A. M. Rev. Selzer's and Rev. Heyl's people in Cincinnati in P. M., and with the thriving church in Norwood in the evening, where, with Rev. Tingler's help, five ladies were enlisted for W. M. S. A class of young ladies in Covington may be organized in the near future. In Rev. Selzer's Church is a Congregational Missionary Society. Mrs. Selzer, before coming to Cincinnati, was the faithful treasurer of St. John's Classical W. M. S. During this day, thirty subscriptions were received for "Outlook."

### Lancaster Classis

The Woman's Missionary Society of Lancaster Classis met in Christ Church, Elizabethtown, Pa., for its twenty-second annual session on April 20th.

The pastor, Rev. B. M. Meyer, cordially welcomed the women. The weather being very inclement, there were but sixteen charges represented. The delegates present were enthusiastic and participated freely in the discussions.

The treasurer reported \$1247.94. A new constitution was adopted. The report of meeting of Eastern Synodical Society was read by Miss Powers. The Classical Society is sending two delegates to Mt. Gretna Conference: Miss Krause and Miss Minnie Bausman.

The following ladies were elected to represent the society at meeting of W. M. S. of G. S.: Mrs. Fred Kelker, Mrs. D. W. Gerhard, primarii; Miss Minnie Bausman, Mrs. H. C. Stauffer, secundi. The delegates to W. M. S. of E. S. are Mrs. H. N. Bassler, Mrs. E. M. Hartman and Mrs. Herbert Heitshue, primarii; Mrs. Norman Helf, Mrs. J. H. Miller, Mrs. H. C. Stauffer, secundi.

The women felt that in our Classis there should be more societies, and a motion was made and carried that we have a committee who should attend to the organization. The committee to attend to organization is Mrs. H. N. Bassler, Mrs. Fred Kelker, Mrs. George Hensel and Miss Minnie Bausman. Mrs. H. N. Bassler gave a report of Jubilee meeting held at Harrisburg, Pa., in February.

The president appointed the following Executive Committee: Mrs. E. S. Snyder, Mrs. William C. Schaeffer, Mrs. Norman Helf, Mrs. Fred Kelker, Mrs. N. F. Hall.

The officers for the year are: President, Mrs. E. M. Hartman; vice president, Mrs. D. W. Gerhard; corresponding secretary, Mrs. Herbert Heitshue; recording secretary, Mrs. John Henry Miller; statistical secretary, Miss Jane Powers, and treasurer, Mrs. H. C. Stauffer.

A silver jubilee service was led by Mrs. E. M. Hartman and Mrs. William C. Schaeffer reminiscences of early Synodical meetings.

Mrs. Mary B. Hoy gave an address, which was inspiring and helpful to all workers. She especially emphasized the fact that love such as Christ gave was necessary to accomplish the greatest good for His Kingdom.

Rev. F. A. Rupley addressed the meeting on "Home Missions," making a strong plea for the outlying districts in our own country. The meeting closed with benediction by Rev. Meyer. N. F. M.

### Tuscarawas Classis (Ohio)

The W. M. S. of Tuscarawas Classis met in annual session at Akron, Ohio, Wooster Avenue Reformed Church, May 3-4. All officers were present, besides thirty delegates and ministers' wives. The meeting was opened with devotional exercises by the president, Mrs. Frank Jones, followed by a hearty welcome to the ladies by Mrs. Black. Mrs. B. F. Andrews read a very interesting and helpful paper on "The Value of Woman's Work in Missions." The Jubilee offering amounted to \$728.09. An increase in membership of fifty-eight was reported; also thirty-three more Outlooks than last year.

The work on the Pacific Coast was made special mention of and a resolution concerning the same was adopted. The ten points of excellency published in the April Outlook were adopted as a basis of merit for the Classis.

Rev. H. H. Cook, of our Japan Mission, gave a very interesting talk on the work in Japan. On Thursday A. M. the delegates responded to a roll-call to the question:

"Am I Helping or Hindering?" The paper on "The Ideal Missionary Society" was read by Mrs. U. S. Stevens. Reports of societies were very interesting and all showed an increase in members and interest. Mrs. Jones and Mrs. Knecht were elected delegates to Ohio Synod. Mrs. Paul was elected literature secretary. The meeting adjourned to meet at New Berlin in May, 1912.

MARY LEHR.

### East Susquehanna Classis

The annual meeting of the Woman's Missionary Society of East Susquehanna Classis was held in St. John's Reformed Church, Catawissa, Thursday, April 20, 1911.

The devotional services and Scripture lesson by the vice president, Miss Grace Seiler, of Shamokin, in the chair.

There were twelve officers and delegates present, representing five charges. Reports from the societies were full of interest. Important matters were discussed.



In the absence of the treasurer, the report was given by Mrs. C. B. Schneider. The following officers were elected: President, Miss Grace V. Seiler, Shamokin, Pa.; vice president, Miss Flossie Kauffman, Sunbury, Pa.; recording secretary, Mrs. Agnes R. Shuman Cook, Catawissa, Pa.; corresponding secretary, Mrs. E. D. Hottenstine, Millersburg, Pa.; treasurer, Mrs. L. M. Fetterolf, Lykens, Pa.

Sunbury's invitation was accepted for the November meeting.

The evening devotional services were in charge of Rev. I. M. Bachman. Reading, "Silas Dean," by Miss Sara Hamlin, Catawissa; solo, "I Know That My Redeemer Liveth," Mrs. H. B. Smith, Sunbury; recitation, "The Leper," Miss Flossie Kauffman, Sunbury. The address was delivered by Rev. J. P. Moore, D. D., of Japan. SECRETARY.

### Reading Classis

The sixteenth annual meeting of the Woman's Missionary Society was held in Calvary Church, May 4th. Mrs. R. Ella Hahn presided. Business of great importance was transacted. Miss Margaret Ziemer reported for the committee that boxes with school and hospital supplies were sent to China on April 1st. Many useful articles and money were sent. Miss Herbein told of the box for Harbor Missions containing a number of articles.

Mrs. John F. Moyer, treasurer, reported receipts for the year of \$2584.92, plus balance in treasury, \$489.73, total amount, \$3074.65; paid out \$1802.69, leaving a balance of \$1271.96.

All the reports from societies and mission bands were very encouraging.

Mrs. I. M. Beaver, for the Committee on Columbian Reception, reported receipts of \$303.84 and pledges, \$327.46.

The Outlook of Missions' solicitor reported thirty-nine new subscribers.

Mrs. W. E. Hoy gave some helpful hints for interesting workers.

Splendid reports were read of the Eastern Synodical meeting and of the First Missionary Conference at Mt. Gretna. Letters were read from Dr. Kelly and Miss Hahn, of Shenchow, China.

Delegates to Eastern Synodical Society at Bethlehem: Mrs. Anna Schaeffer, Mrs. George W. Gerhard and Mrs. Henry H. Ranck, with Mrs. Robert Miller, Miss Sarah High, Miss Sallie Keehn as alternates.

Delegates to Mt. Gretna Missionary Conference in August: Miss Margaret Ziemer and Miss Clara Rieser, with Miss Nora Hartman and Miss A. Brumbach as alternates.

The semi-annual meeting will be held in St. Andrew's Church. Mrs. Thomas H. Leinbach was appointed to read a paper at the next meeting.

All the officers were re-elected, as follows: President, Mrs. R. Ella Hahn; vice presidents, Miss A. Schaeffer, Mrs. B. Bausman, Mrs. Moyer; recording secretary, Miss Jeanette Althouse; corresponding secretary, Miss Katherine Loux, and treasurer, Mrs. John F. Moyer.

The Silver Jubilee service closed the sessions.

### East Pennsylvania Classis

The twenty-second annual convention of the Woman's Missionary Society of East Pennsylvania Classis was held on the 20th of April at Bangor, in St. John's Church. Thirteen societies were represented by delegates. Mrs. J. G. Rupp, of Allentown, vice president, was in the chair. Statistical reports showed a healthy growth in membership and in contributions. The chair appointed the various committees, to report at a later meeting.

At the afternoon meeting the acting president read a brief report, reviewing the work of the last half year's work. The treasurer, Mrs. C. L. Johnstonbaugh of Bethlehem, read her annual report. Nine hundred and ninety-eight dollars and twenty-four cents were received during the year, and the disbursements were as follows: On pledge, \$625.00; Silver Jubilee Fund, \$203.52; miscellaneous items, \$88.29, leaving a balance of \$81.43 in the treasury. Ten societies had written reports of the work of their congregational organizations. In response to the call for pledges, fifteen societies pledged \$503.00, and five Mission Bands pledged \$81.00. The Committee on Organization reported two new societies, at Martin's Creek, and at Flicksville, both organized by Mrs. H. H. Long.

Miss Florence Keller, of Bangor, and Mrs. J. C. McN Snyder, of Easton, were elected as delegates to the Mt. Gretna Conference.

Delegates to Eastern Synod: Primarii, Mrs. W. J. Jones, Mrs. H. H. Long and Miss Lydia Laubach; Secundi, Mrs. Charles Wagner, Miss Minnie Serfass, and Mrs. O. H. E. Rauch.

Mrs. E. W. Lentz, of Bangor, was elected president; Mrs. O. H. E. Rauch, of Easton, and Mrs. J. C. McN Snyder, of Easton, vice presidents; Mrs. W. U. Helffrich, of Bath, recording secretary; Miss Florence Keller, of Bangor, corresponding secretary, and Mrs. C. L. Johnstonbaugh, of Bethlehem, treasurer. Five new subscriptions to the Outlook of Missions were received.

The evening meeting was opened with devotional services, conducted by the Rev. O. H. E. Rauch, of Easton. Miss Ruth Seem and Mr. Thomas Thomas rendered vocal solos very effectively. The address, on "Home Missions," was given by the Rev. J. Rauch Stein, pastor of Christ Reformed Church, Bethlehem; that on "Foreign Missions" by Dr. J. Albert Beam, of the Foreign Board.

MRS. WILLIAM U. HELFFRICH,  
*Recording Secretary.*

### St. John's Classis (Central)

The Woman's Missionary Society of St. John's Classis met in fourth annual session May 10th and 11th at Mt. Eaton, Ohio, in the St. Paul's Reformed Church.

From the reports of the different local societies the work has certainly been progressive. Four new societies were added, increasing the membership to 135 and also the Jubilee Fund, which amounts to \$146.60.

Missionary literature shall be circulated among the members of the societies.

The Orphans' Home, Harbor Missions and

Pacific Coast work are made objects of special gifts.

On Wednesday evening Rev. C. D. Kriete, missionary-elect to Japan, delivered a very able address.

At the Thursday morning meeting papers were read by Miss Minnie Schlafly, of Mt. Eaton, and Miss Luella Blosser, of Orrville, and Mrs. Rev. Herbrecht, of Bellaire, Ohio.

The following officers were chosen: President, Mrs. H. C. Blosser; vice president, Miss Leona Kuhn; recording secretary, Miss Minnie Schlafly; corresponding secretary, Mrs. J. H. Rettig; treasurer, Mrs. M. Accola.

At the various sessions Mrs. J. W. Rettig, of New Philadelphia, favored us with splendid solos.

The society will meet at Bellaire, Ohio. Our only prayer is that God may bless and cause our work to prosper.

### Goshenhoppen Classis

The Woman's Society met in twenty-first Royersford, Rev. H. A. Welker, pastor, April 25th. Twenty-one delegates attended the meeting. All the local societies are doing annual session in the Reformed Church, of good work, and plan and look forward to greater zeal in the future. A member from each society was appointed to obtain subscribers to the Outlook and report to the president June 1st.

\$42.95 has been paid to the Jubilee Fund. The society at Wentz's has made its third payment to a Church-building Fund and the Mission Band of Trinity Reformed Church, Pottstown, gave \$25.00 for the support of a girl in China.

Mrs. L. K. Evans read a very earnest paper on "The Possibilities and Opportunities of Our Missionary Work."

Dr. J. A. Beam gave many facts about our work in China and Japan and enthused us.

The officers of the past year, viz.: President, Miss Emma Yost, Boyertown; vice president, Miss Grace Leedom, Royersford; recording secretary, Mrs. L. A. Shiffert, Pottstown; corresponding secretary, Mrs. Harry Erb, New Berlinville; treasurer, Mrs. Thomas Gabel, Boyertown, were re-elected.

The semi-annual meeting will be held in Pottstown, when we hope to have Miss Cogan, field secretary, with us.

MRS. L. A. SHIFFERT, *Secretary*.

### Clarion Classis

On April the 26th and 27th, the seventeenth annual meeting of the Woman's Missionary Society of Clarion Classis was held in St. Peter's Church, at Punxsutawney, Pa., Rev. U. O. H. Kerschner, pastor.

The convention opened with an evening service, at which time Mrs. Wilson Drouthit extended unto all a warm welcome, to which Miss Kate Neely responded in well-chosen words.

Rev. U. O. H. Kerschner then addressed us.

He emphasized the fact that now is the time to Christianize Japan, for if we wait too long it may become an infidel nation.

Thursday morning, after the regular business proceedings, the Rev. Dr. Souders, our district superintendent, gave us a short talk. In the afternoon he again addressed us and spoke about the missionary work amongst our Hungarian brethren. It is a deplorable fact that of the large numbers who have come to our shores, but a very small percentage have any church connection.

Thursday evening, Mrs. William E. Hoy, in a very interesting manner, spoke to us about her work amongst the women of China.

The program of the evening included music by the Punxsutawney choir, two solos by Professor T. F. Weber, a quartet composed of Mrs. G. J. Weber, Mrs. C. R. Hartman and the Misses Golden and Jeanette Weber, of Troutville; also a very fine recitation by Miss Carol Kerschner.

The following officers were chosen for the ensuing year: Mrs. Levi Garis, president; Miss Kate Neely, vice president; Miss Florence Lorah, recording secretary; Mrs. C. R. Hartman, corresponding secretary; Miss Jennie Myers, treasurer.

### Lebanon Classis

The twenty-third annual meeting of the Woman's Missionary Society of Lebanon Classis was held in St. Mark's Church, Lebanon, April 20, 1911. Mrs. W. F. De Long is president.

Congregational societies report progress in taking up more of the missionary interests as recommended by the Synod and Classis, and in increased pledges for the work in general. They also responded well to the Silver Jubilee Fund.

Although there are seventeen societies in the Classis, there is still opportunity for Miss Cogan, field secretary, in her special work of organizing, to enlarge our borders.

The society will be represented at the Mt. Gretna Missionary Conference by its delegate, Mrs. W. F. De Long.

The afternoon session was opened with devotions by Mrs. Happel. After the business was transacted, a pleasing program was rendered.

The solo, "He Shall Feed His Flock," was well sung by Miss Edith Frantz. A most stirring address on "Home Missions" was given by Rev. Paul S. Leinbach, of Easton, followed by a tender solo by Mr. Foesig, of Myerstown, Pa.

Dr. Happel, of Tabor Church, Lebanon, and Rev. Thomas L. Bickel, of St. John's, Lebanon, made short addresses.

A number of ministers were present.

Rev. W. F. De Long, of Annville, conducted the opening evening service.

Several solos were rendered and an enlightening address concerning the educational work in Japan was given by Professor Paul L. Gerhard, of North Japan College.

MARY B. BRESSLER.



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20. The Boys' Festival, Japan.
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### CHINESE PICTURES.

- \*201. Lakeside School, Yochow.
202. Hoffman Hall Dormitory, Lakeside Schools.
- \*203. Prof. Hu and Son, Lakeside Schools.
- \*204. A Christian Evangelist and His Family.
- \*205. Deacon Hsia, His Mother, Wife and little Daughter.
206. David Schneider Hoy Memorial Hospital.
207. The Frantz Dispensary.
208. Hospital Ward, Yochow.

209. Church at Shenchowfu.
210. A Missionary Residence, Shenchowfu.
211. Women's Hospital at Shenchowfu.
- \*212. Dr. William Kelly and Elders in the Church.
213. Boys' School, Shenchowfu.
214. Teachers and Pupils, Girls' School.
215. Group of Mission Buildings at Shenchowfu.
216. Original Girls' School, Yochow.
217. Class in Needlework, Girls' School.
218. Pupils in the Girls' School, Yochow.
- \*219. A Chinese Girl, Yochow.
- \*220. Beggar Woman.
- \*221. Boy Student, Yochow.
- \*222. Chinese Boy in His Winter Clothes.
223. Graves of Two Missionary Martyrs.
224. Chinese Houseboat and Party of Missionaries on their Way to Shenchowfu.
225. Cobbler at Yochow.
226. A Group of Carpenters Who Built our Hospital at Yochow.
227. A Group of Masons, Yochow.
228. Illustrating the Chinese Method of Framing a House.
- \*229. Sawing Lumber for Our Mission Buildings in Yochow.
- \*230. Delivering Bricks, Yochow.
231. Chinese Merchant and His Wife, Yochow.
232. Captain of the Guard, Yochow.
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Annual Meeting: First Tuesday in March. Executive Committee Meetings are held monthly except in July and August.

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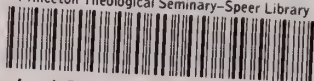
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